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AUTHOR Daly, Norene F.
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ABSTRACT

The study of andragogy, a well developed science in Europe, is gaining greater acceptance in the United States. Malcolm Knowles introduced it to American adult educators in 1968 and has made it the central theme of his work since. The distinction between andragogy (the art and science of helping adults learn) and pedagogy (the art and science of teaching children) is basic to an understanding of andragogical theory. Andragogical learning is self-directed; pedagogical is teacher-directed. The learner's experience is seen as a rich resource for learning, readiness develops from life tasks and problems (not dependent on maturation levels), orientation is task or problem-centered (rather than concept-centered), and motivation is based on internal incentives (rather than external rewards). Combining elements from humanist psychology and a systems approach to learning, andragogy has its theoretical and philosophical bases in the work of John Dewey, E. H. Erikson, Jerome Bruner, Abraham Maslow, and Carl Rogers. Several recent theorists and researchers have reflected on the failure of "traditional" secondary schools in relationship to the concept of the adolescent as an evolving adult capable of engaging the andragogical process (a concept supported by Piaget's theory of adolescent learning). Others, noting the UNESCO conceptual model of lifelong learning with its basis in Dewey and andragogical theory, have identified "untenable" assumptions underlying education systems; these may be viewed as largely characteristics of the traditional pedagogical model. (JT)

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Andragogy: Implications for Secondary and Adult Education Programs

Norene F. Daly

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The study of andragogy, while relatively recent in the United States, is a well developed science in Europe. Ingalls (1973) reports the first use of the word andragogy in the literature:

> The word was first used by a German grammar school teacher, Alexander Kapp, in 1833, to describe the education theory of the Greek philosopher, Plato. Kapp distinguished Andragogy from Social Pedagogy (basic remedial education for disadvantaged or handicapped adults) referring to Andragogy as the normal and natural process of continuing education for adults. (p. 10)

In Canada, Europe, and some countries of South America, theorists have evolved a comprehensive framework for the study of andragogy during the past several decades. In 1970, the University of Amsterdam established a Department of Pedagogical and Andragogical Sciences. Students enrolled in the six year program may obtain a doctorate in Andragogy. Curriculum in andragogy is embodied in the social sciences "in order to provide an opportunity for prospective students to be trained a) for research in the field of andragology [sic] and b) for academic professions in the variegated field of andragogical activities." (p. 18)

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In "The Role and Training of Adult Educators in Poland", Jindra Kulich (1971) summarized the development of training programs in andragogical science which have been established at universities in Poland. Kulich (1967) also reviewed the development of andragogical programs in Czechoslovakia.

Rehder (1971) related recent developments in adult education in Canada to andragogical theory. Course work leading to a graduate or undergraduate

degree at Yugoslavian universities is detailed by Savicevic (1968, 1970). Andragogy is a well structured discipline in Yugoslavia. Savicevic (1968) lists ten interdisciplinary studies which are currently available at the University of Belgrade:

1. General Andragogy - The study of the subject and tasks of andragogy.
2. Andragogical Didactic - The study of the processes of learning and education.
3. Andragogical Research Methodology - The study of research methods and techniques and their application to adult education.
4. Industrial Andragogy - The study of adult education in industry.
5. Military Andragogy - The study of education in the army.
6. Penologic Andragogy - The study of problems of adult education in penal institutions.
7. Family Andragogy - The study of adult education for family life.
8. Comparative Andragogy - The study of the system, theory, and practice of adult education on a comparative basis.
9. History of Andragogy - The study of adult education in historic perspectives.
10. Social-Health Andragogy - The study of adult education in health institutions. (p. 53)

Simpson (1964) traces the development of andragogical theory and content in England where the science has been established since the nineteenth century. In a later work Simpson (1972) reports: "Andragogical knowledge has to cover such a diversity of phenomena, such a wide range of teaching-learning situations, that it is difficult to establish any principle or methodology which can be applicable to all." (p. 163)

In Germany, Pöggeler (1957) is the primary theorist in the field of andragogy, and in Switzerland the development of andragogical theory has been traced by Hanselmann (1961).

Malcolm Knowles introduced the theory of andragogy to American adult educators in 1968 and has made it the central theme of his work since that date. He has sought to organize andragogical theory into a comprehensive process framework.

During the last decade, the theory and practice of andragogy have gained greater acceptance largely through Knowles' application of it to a variety of fields. A review of the literature reveals the use of andragogical theory in Junior College Biology Teaching (Mader, 1972); training in the Health Sciences (McTernan, 1974); the training of Social Workers (Gelford, 1975); and, the development of staff training programs for state and local Social Service agencies (Ingalls, 1973). To date, it has been most widely used in the training of adult educators involved in Adult Basic Education Programs (Adult Basic Education Teacher Workshop, 1972), (Komins, 1973); church related adult education programs (Institute for Continuing Education, 1977); and sales promotion seminars (Knowles, 1970).

As the field of adult education continues to grow during the next decade, andragogical theory will no doubt become a moving force in American education as it has in Europe and Canada.

Andragogy - Theoretical and Philosophical Bases

In The Modern Practice of Adult Education - Andragogy Versus Pedagogy, Knowles (1970) sought to differentiate between pedagogy and andragogy and explained the etymological derivations of the terms:

> Pedagogy is derived from the Greek stem paid-(meaning 'child') and agogos (meaning 'leading'). So 'pedagogy' means, specifically, the art and science of teaching children. Andragogy...is based on the Greek word anēr (with the stem andr-), meaning 'man'. Andragogy is, therefore, the art and science of helping adults learn. (p. 37).

Knowles (1968) viewed the term "pedagogy of adult education," as a semantic contradiction. (p. 351).

Variant spellings of the term which appear in the literature include androgogy and androgology.

The distinction between andragogy and pedagogy is basic to an understanding of andragogical theory. Knowles (1970) attempted to elucidate this distinction:

> Andragogy is premised on at least four crucial assumptions about the characteristics of adult learners that are different from the assumptions about child learners on which traditional pedagogy is premised. These assumptions are that, as a person matures, 1) his self-concept moves from one of being a dependent personality toward one of being a self-directing human being; 2) he accumulates a growing reservoir of experience that becomes an increasing resource for learning; 3) his readiness to learn becomes oriented increasingly to the developmental tasks of his social roles; and 4) his time perspective changes from one of postponed application of knowledge to immediacy of application, and accordingly his orientation toward learning shifts from one of subject-centeredness to one of problem-centeredness. (p. 39)

A summary of the basic distinctions between andragogy and pedagogy is contained in Table 1. The seven steps in the andragogical process model are compared with the elements of the pedagogical content model in Table 2.

It may be argued that the principles of andragogical theory, embodied in the process model, represent merely "good teaching." While this may be true, it is their systematic organization and application to teaching which is considered to be essential.

Holt (1975) recognized the dichotomy inherent in the application of the andragogical process model:

TABLE 1

A COMPARISON OF ASSUMPTIONS OF
TEACHER-DIRECTED (PEDAGOGICAL) LEARNING AND
SELF-DIRECTED (ANDRAGOGICAL) LEARNING

ASSUMPTIONS		
	Pedagogical	Andragogical
	Teacher-directed learning	Self-directed learning
About		
Concept of the learner	Dependent personality	Increasingly self-directed organism
Role of learner's experience	To be built on more than used	A rich resource for learning
Readiness to learn	Varies with levels of maturation	Develops from life tasks & problems
Orientation to learning	Subject-centered	Task or problem-centered
Motivation	External rewards and punishments	Internal incentives, curiosity

Source: Institute for Continuing Education, Adult Educators "Expansion" Workshops Handbook.

TABLE 2

A COMPARISON OF PROCESSES OF
TEACHER-DIRECTED (PEDAGOGICAL) LEARNING AND
SELF-DIRECTED (ANDRAGOGICAL) LEARNING

PROCESS ELEMENTS		
	Pedagogical	Andragogical
Elements	Teacher-directed learning	Self-directed learning
Climate	Formal authority-oriented, competitive, judgmental	Informal, mutually respectful, consensual, collaborative, supportive
Planning	Primarily by teacher	By participative decision-making
Diagnosis of needs	Primarily by teacher	By mutual assessment
Setting goals	Primarily by teacher	By mutual negotiation
Designing a learning plan	Content units, course syllabus, logical sequence	Learning projects, learning content sequenced in terms of readiness
Learning activities	Transmittal techniques, assigned readings	Inquiry projects, independent study, experimental techniques
Evaluation	Primarily by teacher	By mutual assessment of self-collected evidence

Source: Institute for Continuing Education, Adult Educators "Expansion" Workshops Handbook.

> There are some subtleties lurking in the communication of andragogy. The basics are simple; almost so simple as to be classed among the catalogs of conventional wisdom. However, conventional wisdom or no, a sufficiently high number of both secondary and higher education classes are conducted contrary to the principles of andragogy to suggest that the concept has not functionally seen the light of day in academia. If the concept is a matter of conventional wisdom, behaviors to enliven that concept aren't. (p. 24)

Porter (1972) reflected upon the adolescent's orientation toward learning and the fact that the "traditional" secondary school may not be addressing itself to the adolescent's educational needs:

> The adolescent is faced with a number of distractions and new feelings which alter his previously held views of education. Physiologically, he has new sensations and desires experiences [sic] as a result of the body changes. Perhaps more important is his psychological development which allows him to visualize a better world and a better way of life. In his search for identity, he may or may not see education as a suitable vehicle. In his desire to integrate his idealism with a world filled with conflict and falsity, education does not always aid him in reaching his goal. In such a world, education may not shed light on critical issues. In short, the typical secondary-school student often finds little assistance from his traditional educational experience. (p. 138)

In 1971, the United Nations Educational, Scientific and Cultural Organization (Unesco) embarked upon the task of developing a conceptual model of lifelong education. The model envisioned by Unesco would incorporate many of the components of the andragogical process model. Both have their basis in John Dewey's vision of education as a life-long process. Dewey (1938) expanded this vision in his discussion of the principles of continuity and interaction as the longitudinal and lateral aspects of experience:

> Different situations succeed one another. But because of the principle of continuity something is carried over from the earlier to the later ones. As an individual passes from one situation to another, his world, his environment, expands or contracts. He does not find himself living in another world but in a different part

> or aspect of one and the same world. What he has learned in the way of knowledge and skill in one situation becomes an instrument of understanding and dealing effectively with the situations which follow. The process goes on as life and learning continue. Otherwise the course of experience is disorderly, since the individual factor that enters into making an experience is split...Continuity and interaction in their active union with each other provide the measure of the educative significance and value of an experience. (p. 44)

Parkyn, (1973) described the Unesco conceptual model of life-long learning with its basis in Dewey and andragogical theory and identified what he referred to as "untenable" assumptions underlying education systems. These may be viewed as being largely characteristic of the traditional pedagogical model. They include the assumption that:

> Children should be taught those things that they will need to know when they are adults....There is a partial truth here. There are many basic things that can be learned then, and that remain permanently valuable. There are, however, many things needed in adulthood that it would be a waste of time and a waste of life to teach in childhood.... Curriculum content of this kind too often fills a large part of school time when it is thought that the education in childhood adequately prepares people for their adult lives....Much of the common distaste for education when schooldays are past can be attributed to the premature and irrelevant content of the curriculum of many school systems. (p. 13)

The role of the teacher in the educative process is another of the areas identified by Parkyn as retarding the acceptance of the concept of lifelong learning:

> When teachers were regarded as the repositories of the body of knowledge that had to be passed on to the learners, the teaching aspect of education was emphasized to the detriment of the learning aspect, the heuristic or discovery method of learning was neglected, and mass instruction took precedence over individualized learning. (p. 13)

Another assumption detailed by Parkyn which he considers to be a "more fundamental error" is "the tendency of the school to isolate learning from the context of immediate action." This is an assumption which was also questioned by Bruner, (1960) in The Process of Education. (p. 43). Livingstone (1943)

referred to this divorce between theory and practice as leading to the paradox that "Youth studies but cannot act; the adult must act but has no opportunity of study; and we accept the divorce complacently." (p. 43)

In detailing the fundamental aims of a conceptual model of lifelong learning as evisioned by Unesco, Parkyn includes the following:

> First, the education of childhood and adolescence now need to aim at producing not educated people but educable people, people who have both the capacity and the incentive to continue their education throughout their lives. It will aim at producing people who are able to choose and control as far as possible their own course of development and who therefore, will need to have a breadth of experience as a basis on which to make those adult choices of vocation and life-style that so profoundly influence their subsequent lives. It will aim, too, at producing people who are adaptable in changing circumstances, who realize the provisional nature of knowledge, the tentative nature of decisions, and the need for constant evaluation of the results of their action. Such people need to have the confidence to try new things without undue fear of making mistakes, but with the wisdom to be willing and able to judge the consequences of their choices and hence to learn from them. (p. 17)

The implications of andragogical theory and the conceptual model of lifelong learning for the education of adolescents are drawn by Knowles (1970):

> The differences between children and adults are not so much real differences, I believe, as differences in assumptions about them that are made in traditional pedagogy. Actually, in my observation (and retrospection), the child starts fairly early to see himself as being self-directing in broadening areas of his life; he starts accumulating experience that has increasing value for learning; he starts preparing for social roles (such as through part-time jobs) and therefore experiencing adult-like readinesses to learn; and he encounters life problems for which he would like some learnings for immediate application. Therefore, many of the principles of andragogy have direct relevance to the education of children and youth. (p. 53)

Like Parkyn (1973), Knowles sees the lag in applying andragogical theory to education systems that are firmly embedded in the pedagogical content model. He cites recent developments in curriculum which seem to "start with the concerns of the students and engage them in a process of

largely self-directed discovery," but observes:

> These developments are quite piecemeal, and the practitioners have lagged far behind the curriculum theorists in helping students learn how to learn rather than just teaching them what they 'ought' to know. What is required, if youth education is to produce adults who are capable of engaging in a life-long process of continuing self-development, is a whole new set of assumptions about the purpose of youth education and a new technology to carry out that purpose. I can foresee that the result would be a more andragogical approach to the education of children and youth. (1970, p. 54)

The concept of the adolescent as an evolving adult capable of engaging in the andragogical process is supported by an examination of Piaget's theory of adolescent learning:

> Adolescent thought has achieved an advanced state of equilibrium. This means, among other things, that the adolescent's cognitive structures have now developed to the point where they can effectively adapt to a great variety of problems. These structures are sufficiently stable to assimilate readily a variety of novel situations. Thus, the adolescent need not drastically accomodate his structures to new problems.... Piaget does maintain...that by the end of adolescence, the individual's ways of thinking, that is, his cognitive structures, are almost fully formed. While these structures may be applied to new problems with the result that significant knowledge is achieved, the structures themselves undergo little modification after adolescence. They have reached a high degree of equilibrium. (Ginsburg and Opper, 1969, p. 203)

Allen Tough, of the University of Toronto, reported results of research which examined the independent learning projects of 10-year-olds, 16-year-olds, and adults. Tough's findings support the recognition of the secondary student as an evolving adult more receptive to andragogical teaching than the child:

> By the time a person reaches the age of 16, ...some clear changes have occurred. During his hours away from school and homework, the 16-year-old spends far more time at sustained learning efforts than he did at an earlier age. These efforts are marked more clearly and strongly by the intent to learn. Also, he learns more often in order to handle effectively his new responsibilities and the major problems and decisions that are not faced by a 10-year-old. In many ways the 16-year-old is closer to the adult than he is to the 10-year-old. (1971, p. 24)

The Polish educator, Lucjan Turos (1969), stressed the generic and historical roots of pedagogy and andragogy and theorized that andragogy must build upon pedagogy in the way in which the adult grows out of, and builds upon, his childhood.

Houle (1972), commenting upon the viability of andragogy as a distinct science, also recognizes the implications for the teaching of adolescents.

> If pedagogy and andragogy are distinguishable, it is not because they are essentially different from one another but because they represent the working out of the same fundamental processes at different stages of life...The definition of adult education...could easily be rephrased to apply to young people or indeed to all mankind, but, if so, it would encompass the full range of educative experiences in the earlier as well as the later years of life...It must be applied in ways which are appropriate to the immaturity of the learners, even as, in other situations, the educator of adults who adopts a system devised for children has to adjust it to fit the requirements of men and women. (p. 222)

In specifying the characteristics which distinguish traditional and progressive education, Dewey (1938) might have been referring to the basic distinctions between pedagogy and andragogy:

> To imposition from above is opposed expression and cultivation of individuality; to external discipline is opposed free activity; to learning from text and teachers, learning through experience; to acquisition of isolated skills and techniques by drill, is opposed acquisition of them as means of attaining ends which make direct vital appeal; to preparation for a more or less remote future is opposed making the most of the opportunities of present life; to static aims and materials is opposed acquaintance with a changing world. (p. 19)

Almost forty years after they were written, Dewey's words seem to have had little impact upon traditional pedagogy. However, as the concept of lifelong learning and andragogical theory gain greater acceptance, perhaps his vision will become a reality.

In summary, andragogy has its theoretical and philosophical bases in the work of Dewey (1938), Erikson (1950) (1959), Bruner (1961), Maslow (1954) and Rogers (1951).

> Andragogy combines elements from humanist psychology with a 'systems approach' to learning....Like the humanists, he [Knowles] believes that methods and techniques involve the individual most deeply in self-directed inquiry. (Srinivasan, 1977, p. 13)

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